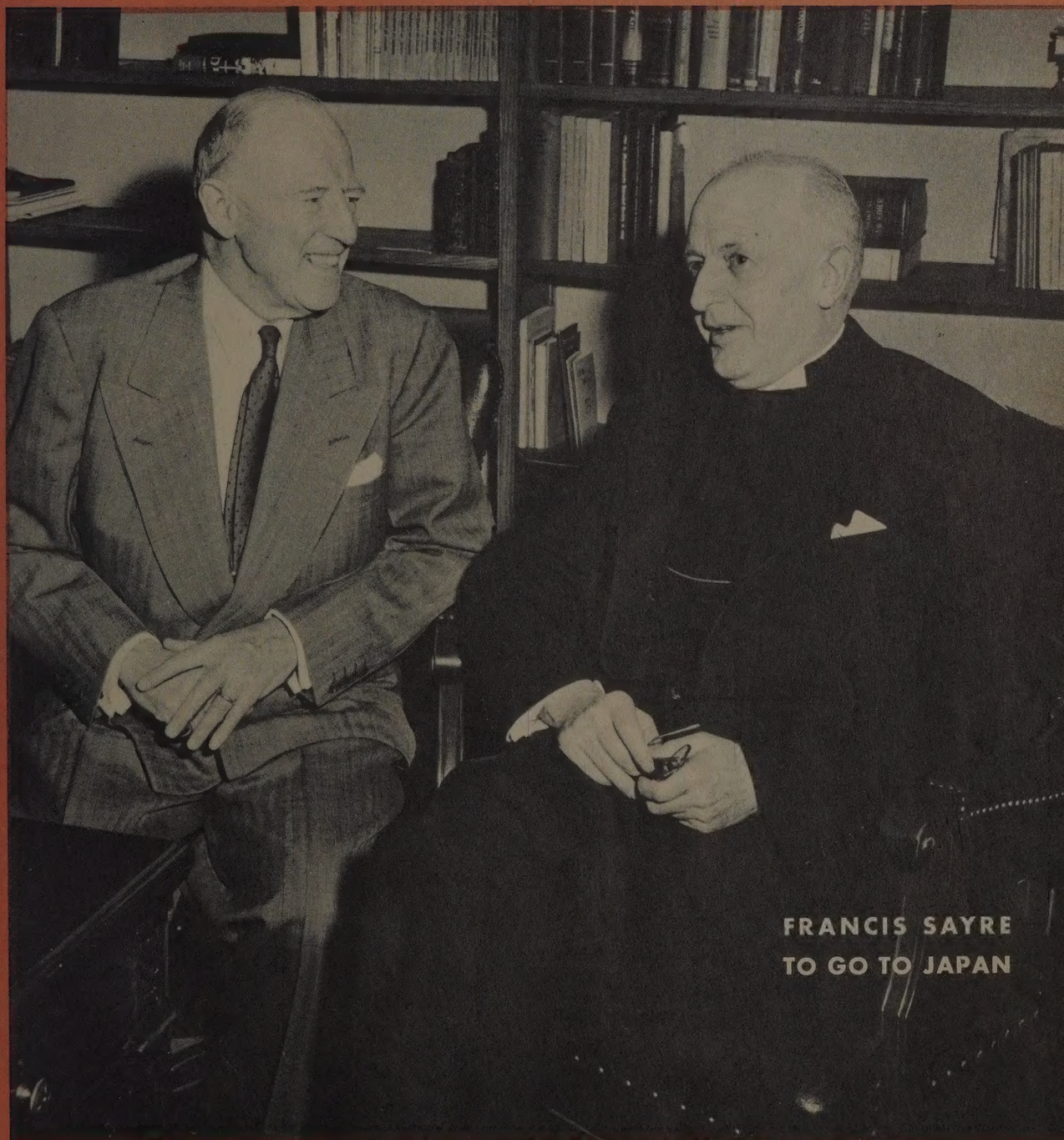


FORTH



FRANCIS SAYRE
TO GO TO JAPAN

JULY-AUGUST 1952 • Price 15 Cents

POLISH CHURCH CONSECRATION



BISHOP-ELECT Soltysiak makes his declaration of obedience



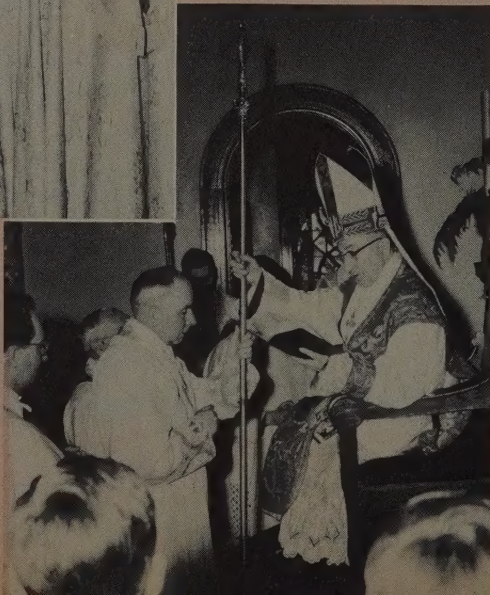
SIGNIFYING humility, he lies prostrate before altar. Service was held in Polish.



BISHOPS participating in consecration of Bishop Soltysiak include (left to right) Bishop Lesniak of Buffalo, N. Y.; Bishop Oldham, retired, of Albany (Episcopalian); Bishop Grochowski of Chicago; Bishop Soltysiak; Bishop Bonczak, retired; Bishop Misiaszek of Scranton. Prime Bishop Francis Hodur was unable to take part



AT MOMENT of consecration (above), prelates surround Bishop Soltysiak. Bishop Oldham is at far left. At right, new bishop receives pastoral staff from Bishop Grochowski, chief consecrator. Cathedral was crowded to the doors.



THE FIRST consecration of a bishop of the Polish National Catholic Church of America since that Church and the Episcopal Church entered into full communion in 1946, was held recently. The Very Rev. Joseph Soltysiak was made Bishop of the Eastern Diocese at St. Stanislaus Cathedral, Scranton, Pa. The Rt. Rev. G. Ashton Oldham, retired Bishop of Albany, represented the Presiding Bishop, took part in the laying on of hands, and brought greetings and good wishes from the Episcopal Church. A number of Episcopal clergy also were present.

Turning the Pages

THE appointment of the Hon. Francis B. Sayre as the Presiding Bishop's personal representative to the Church in Japan is a momentous event and one which should have far-reaching influence on the course of Christianity in the Far East in the years ahead. Mr. Sayre is well known to the readers of FORTH as a distinguished Christian statesman. He is always a gracious contributor to the pages of this Magazine, and I am sure will continue to use these pages in his new assignment.

Attention, Clerical Deputies

Are you a clerical deputy to General Convention? In a recent letter to the convention manager, the Traffic Executive Association of the Eastern Railroads states:

We have tendered to the chairmen of the other territorial railroad passenger associations, arrangements permitting the sale of round-trip clergy tickets from their respective territories to the above Boston, Mass., meeting, on presentation of origin territory clergy certificates only, and have also advised member railroads in the Trunk Line-Central Passenger Committee of these arrangements. Selling dates of tickets to be September 3-10, inclusive, 1952, and tickets to be limited to thirty days in addition to the date of sale.

Millions, More or Less

Questions have arisen over the figures printed on page 15 of the April issue concerning the relief funds for Arab refugees. We have checked and rechecked and we only can admit that we made an error.

The figures we published to represent the relief aid through the United Nations and through independent organizations are both larger than the total aid in cash and relief supplies to the entire Arab program from worldwide sources. During the period from December, 1948, to March, 1952, total expenditures in cash and kind through United Nations agencies, independent organiza-

tions, and local governments to the program which includes both relief and resettlement is just over \$100,000,000.

No Cash, Please!

Sometimes the Treasurer's office of the National Council receives letters stating that cash is enclosed to cover a subscription to FORTH or other National Council publications. When the Treasurer looks further into the envelope he finds no cash.

We doubt that it always is absent-mindedness. Unfortunately, sometimes there are sly dealings at the crossroads. The cash is removed somewhere en route between the sender and the National Council.

There is no insurance against this, and the Treasurer's office cannot be responsible for money it never receives. The only remedy is no cash in the mails! For everyone's protection, the Treasurer's office requests that all remittances be sent by check or postal money order.

Forth to Hawaii

Many readers of FORTH are eagerly looking forward to the Hawaiian tour scheduled for autumn. Some of the plans for this tour are described in an attractive folder which is available on request. But all the plans are summed up in this paragraph from a recent letter of Bishop Kennedy:

"Our clergy are most enthusiastic about the planned tour, and will do all in their power to see that our guests are given a royal Hawaiian welcome, and that they see our work, the customs of our people, and the beauty of our islands."



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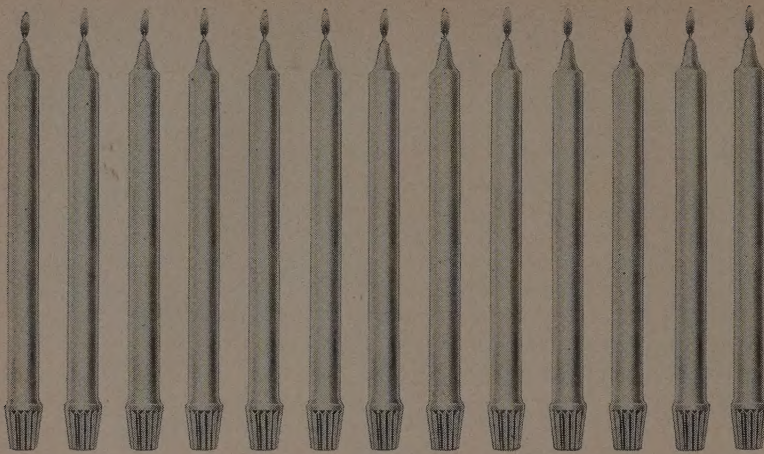
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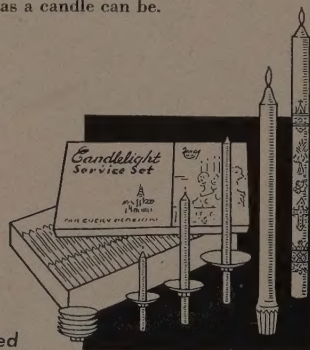


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Check Your Calendar

JULY

- 4 Independence Day
- 25 St. James
- 27 Church of the Air. CBS. 10:30-11:00 a.m., EDT. The Rev. James W. Kennedy, D.D.

AUGUST

- 6 Transfiguration
- 24 St. Bartholomew

SEPTEMBER

- 17, 19, 20 Ember Days
- 21 St. Matthew
Church of the Air. CBS. 10:30-11:00 a.m., EDT
- 22 Tenth anniversary, consecration of the Rt. Rev. Wiley Roy Mason, D.D., Suffragan of Virginia, retired
- 25-27 Secretarial Conference, United Church Women, NCCC. Seabury House, Greenwich, Conn.
- 29 St. Michael and All Angels
Fifteenth anniversary, consecration of the Rt. Rev. Goodrich Robert Fenner, S.T.D., Bishop of Kansas

GENERAL CONVENTION
Boston, September 7-19

Philippine Town Observes Anniversary of its Church

As we pause during the dog days between the Fourth of July and Labor Day, we are pleased to take note of another legal holiday, although it is a very local one and it occurs in October.

The town of Besao in the Mountain Province of the Philippines keeps an annual legal holiday on the anniversary of the consecration of its church. St. Benedict's, which survived American bombings, was consecrated on October 24, 1941. The present priest-in-charge, the Rev. Albert Masferré, is a deputy to General Convention.

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FORTH

VOL. 117 NO. 7

JULY-AUGUST 1952

Editor WILLIAM E. LEIDT

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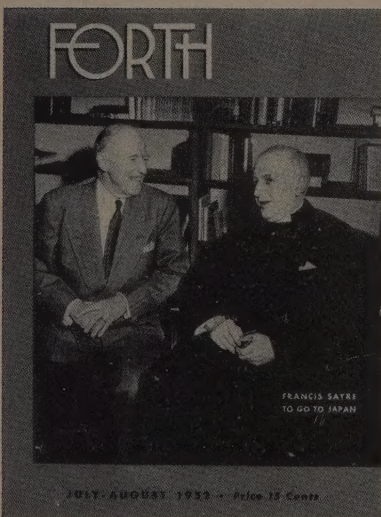
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THE COVER. Presiding Bishop chooses outstanding Churchman, the Hon. Francis Bowes Sayre, to be his personal representative to Church in Japan and its Presiding Bishop. For more about Mr. Sayre and his new work, please turn to page 7.

FORTH—July-August, 1952

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Hookailo Studio

SECOND National Council motion picture to win award in as many years is *Strength of the Hills*, film about South Dakota Indians and ministry of Church to them. It was adjudged best Protestant religious film of 1952 by Film Council of Greater Boston at annual film festival. William E. Leidt (right), Publisher of **FORTH** and Executive Secretary, Publications Division, accepts certificate of award from George E. Roghaar.

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Church Foundation Makes Grant to Divinity School

AN initial grant of \$25,000 has been made by the Episcopal Church Foundation, which was incorporated in 1949 to help the Church extend its work and facilities beyond the scope of its annual budget. The grant will go to the Church Divinity School of the Pacific for a new faculty house.

As the opportunity arises, the board of directors of the Episcopal Church Foundation may make discretionary grants from accumulated donations and bequests. These funds will help the work of the Church in the home field, theological education, Christian education, Christian social relations, and the overseas field. The Rt. Rev. Henry K. Sherrill is chairman of the board and William B. Given, Jr. (**FORTH**, January, page 10), is president.

The Church Divinity School of the Pacific was chosen as the recipient of the first grant on the basis of need. It is the only seminary west of the Mississippi and has served the Church for more than fifty years in an area where the fast-growing population has created urgent problems.

READ A BOOK



TO people brought up to expect everything of science and little or nothing of philosophy and religion, *Scientism, Man, and Religion*, by D. R. G. Owen (Philadelphia. Westminster \$3.50), son of a late Primate of the Canadian Church, should come as a real help in the rearrangement of mental furniture. Mr. Owen willingly admits that science has produced promised results and is the source of our greatest material blessings. Since the sixteenth century, science has moved from the periphery, the physical world, closer in the social situation, and now with the growth of psychology, is at the center busily examining the human psyche; each time with some profit. When one credits science with being god and saviour, however, he has fallen into scientism or scientolotry, new and needed words for most vocabularies.

This attitude of worship towards science is itself unscientific and leads inevitably through materialism to a religion of humanism. The application of scientific principles to non-physical regions has produced the communist society (through materialistic scientism), the Nazi society (through naturalistic scientism), and bourgeois capitalist society (through empirical scientism). Mr. Owen concludes that the worship of science and its resultant misuse is the disease of the modern world.

One would not expect at this stage that it would be necessary to point out to thinking people that there is no actual warfare between science and religion. There is, however, an open conflict between scientism and religion — scientism which admits only the material, and religion which demands that the spirit be given consideration. Here is the reason for the

continued on page 32

Negro Student Scholarship Is Given to Bexley Hall

WITH the stipulated preference that it be for a Negro student, a scholarship for the three-year seminary course has been given to Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio, by James C.

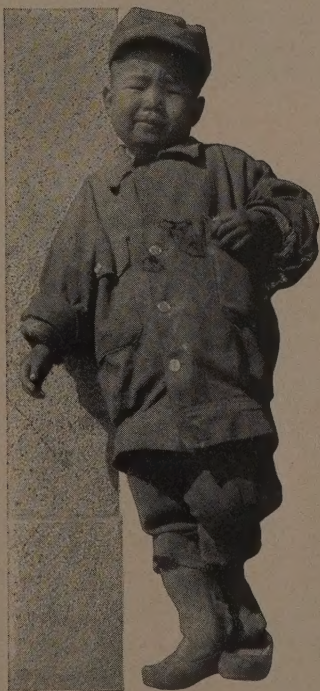
Gorman of Mansfield, Ohio. Mr. Gorman believes that "Our Church has an enormous and challenging field of endeavor among the Negroes, not only in Ohio but throughout the country." Bishops of the Church have been notified of this gift and have been asked to submit nominations.

IN KOREA—

the boy who can't stop crying

Kang Suk's widowed mother, sitting on her doorway step, called him. Playing across the road from her, he pretended not to hear. He loved his mother but he did not want to stop playing. When she called again, he started toward her. And then it happened—a roar, thunder in his ears, the earth shook and he fell. When he got to his feet again and looked, his mother was gone, his home was gone. There was only smoke and burning debris. Calling, "mother," he stumbled toward her but young as he was, he knew she was in the flames and he could not reach her.

Kang Suk's experiences from then on were much the same as thousands of other children. There was the trudging for mile after mile with the other refugees, all hungry, too. As he grew weaker, he stumbled more and more. But he kept walking and stumbling and—crying. Finally he was picked up by Operation Kiddie Car and flown with other dirty, ragged, vermin-infested boys and girls to a Christian Children's Fund orphanage on Cheju Island. His teachers, the other children, even food does not interest him much. He seems to want to be alone and he stands by himself and cries. When he is spoken to, he only repeats, "I did not come when my mother called me and now she will not call me anymore."



How much tact, patience and love will it take to cause him to stop crying? And what of the other thousands like him, who lost home and parents and have not been admitted to an orphanage and still are homeless orphans, wandering and starving and freezing in the snow? Such children can be "adopted" by individuals and groups at ten dollars a month. The child will be cared for in a CCF orphanage-school. You will receive the child's name, address, picture and information about the child. You can correspond with the child. You are not obligated to continue the "adoption" beyond a year, unless you should wish to do so. Gifts of any amount are very gratefully accepted.

CCF assists children in 26 orphanages in Korea and children may also be adopted, at the same cost, in CCF orphanage-schools in Brazil, Burma, Finland, Free China, India, Indonesia, Italy, Japan, Lapland, Lebanon, Malaya, Mexico, Okinawa, Pakistan, Philippines, Puerto Rico, United States and Western Germany.

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YOUR CHURCH IN THE NEW

WHEN Chaplain Robert M. Crane was killed in action in Korea (FORTH, May, page 28), it was a deep loss both to his regiment and to Church; he had planned to work as missionary in Japan at conclusion of Army service. Officers and men of regiment gave more than five thousand dollars to be used to build chapel in his memory in Sendai, Japan. Here Henry F. Budd, treasurer for American Church in Japan, accepts check from Chaplain J. A. Lindvall as Harry Janeway, ARC, and Bishop Viall, Assistant of Tokyo, look on.



AT GRADUATION at St. Luke's Hospital School of Nursing, Manila, Philippines, speaker is Roland R. Renne, chief of U. S. Special Technical and Economic Mission in Philippines and president of Montana State College, Bozeman, Mont. In spite of rattletrap buildings (FORTH, May, page 4), St. Luke's is one of Church's finest hospitals.



UPON HIS RETIREMENT, Governor Francis K. Newcomer of Panama Canal Zone and his wife are honored by Church for outstanding service. Two resolutions were presented, one from Cathedral of St. Luke, Ancon, the other from Missionary District, its clergy and people. Here Governor receives latter resolution from the Rev. Lemuel B. Shirley, secretary of convocation. Mr. Shirley has been appointed to replace the Ven. A. F. Nightengale, Archdeacon of Panama, retiring after nearly forty years of service.

"I Am a Believer in the Japanese"

FRANCIS B. SAYRE IS PRESIDING BISHOP'S ENVOY TO JAPANESE CHURCH

THE Hon. Francis Bowes Sayre has accepted the invitation of the Presiding Bishop, the Rt. Rev. Henry Knox Sherrill, to be his personal representative to the Presiding Bishop and the Church in Japan. In making this momentous appointment, the Presiding Bishop stressed Japan's strategic place in the world scene and its vital importance from a Christian point of view.

Mr. Sayre (FORTH, May, 1947, page 23), a man of deep Christian conviction, is well suited for his new post. A diplomat of many years' experience, especially in the Far East, he was, until June 1, United States representative in the United Nations Trusteeship Council, of which he was the first president in 1947. His leadership in Japan will be of great significance not only in rousing the Church there to a larger understanding of its opportunities, but also in awakening American Churchmen to their great opportunity and responsibility.

As Bishop Sherrill's personal representative, Mr. Sayre will be able to give first hand the spiritual support and wise guidance that young American missionaries need to help them overcome their sometimes perplexing and even frustrating problems. He also will be in a position to aid the Church in Japan in its relationships with diplomatic and military authorities.

When he learned of Mr. Sayre's appointment, the Rt. Rev. Michael H. Yashiro, Presiding Bishop of Japan, wrote to Bishop Sherrill:

"The coming of Francis B. Sayre opens wide vistas of tremendous possibility for strengthening the cause of Christianity in Japan. I cannot convey how deeply impressed I am over this news, for I am certain he will be of great help to the Church and through his wide experience can strengthen us and give us some of the guidance we so sorely need. . . ."

The Far East is familiar to Mr. Sayre. In 1923 he was appointed adviser on foreign affairs to the Siamese Government for which he abolished extraterritoriality

and negotiated political and commercial treaties with nine European countries.

From 1929 to 1934, Mr. Sayre was director of the Harvard Institute of Criminal Law. In 1933 he became Massachusetts commissioner of correction. Later that same year, President Roosevelt appointed him Assistant Secretary of State. Cordell Hull placed him in charge of negotiating United States reciprocal trade agreements. In 1939 he was appointed United States High Commissioner of the Philippines, where he served during the crucial prewar period. When war broke out, he and his family stayed in Manila until the situation became hopeless. Then, with Manuel Quezon, late president of the Commonwealth of the Philippines, he escaped to Corregidor, where under heavy and constant enemy attacks he remained until February, 1942.

Mr. Sayre was appointed diplomatic adviser to the United Nations Relief and Rehabilitation Administration in 1944 and headed missions to more than twenty countries seeking aid for war victims.

Today at sixty-seven, as he sets out on a diplomatic mission for his Church, Francis B. Sayre feels:

"In this present period of frustration and dizzy change, Japan needs help. But the kind of help she needs now cannot be confined to guns and armaments and material assistance. She needs a steadying hand in democratic and liberal thought, in Christian fundamentals, upon which our ideas of human freedom and democracy have been built. The time has come now for Americans to give Japan of their best. That includes, at the very core, Christian ways of thinking.

"I am a believer in the Japanese. They are a people of outstanding intelligence, industry, latent power. I believe in Japan's future.

"That is why I feel proud and happy to have this rare opportunity to go to Japan as Bishop Sherrill's personal representative to the Episcopal Church in Japan. I covet the chance to share with the Japanese people their hopes and their planning for the future."

Mr. and Mrs. Sayre will leave for Japan after General Convention.

St. Luke's C

OLDEST CHURCH HO



TODAY, one out of every seven adults is more than sixty years old. In homes like St. Luke's, Church provides answer to problem facing many elderly people: where to live comfortably and usefully.



WHEN, a century ago, St. Luke's Home for Aged Women, York, was founded, "benevolent ladies" came in carriages to "inmates." Now women find here secure life, wide range of inter



ONE HUNDREDTH anniversary party at St. Luke's, Church's oldest home for aged, was occasion for display of old costumes. Left, Bishop Donegan cuts birthday cake.

FORTH—July-August, 1952

brates Centennial

R AGED CONTINUES FINE SERVICE

St. Luke's Home for Aged Women, New York City, the oldest of seventy-four Church homes for the aged, celebrated its one hundredth anniversary on May 1. The event was marked by a tea at which some of the eighty-six residents modelled party dresses of the mid-nineteenth century.

In the hundred years that have passed since St. Luke's Home was founded, the proportion of older people in our society has increased greatly. Since the turn of the century, alone, the number has tripled. Today, one out of every seven adults is more than sixty years old. Many aged people are highly intelligent,

capable of leading useful lives, despite the infirmities of old age. One of the problems faced by those who reach retirement age is where to live.

In recent years there has been a growing awareness that homes for the aged are not places where people go to end their days. In keeping with this idea, greater emphasis is placed on recreation, leisure-time activities, and occupational therapy. Residents are encouraged to participate in the life of the community, to keep up their old associations, and in some instances to hold part-time jobs.

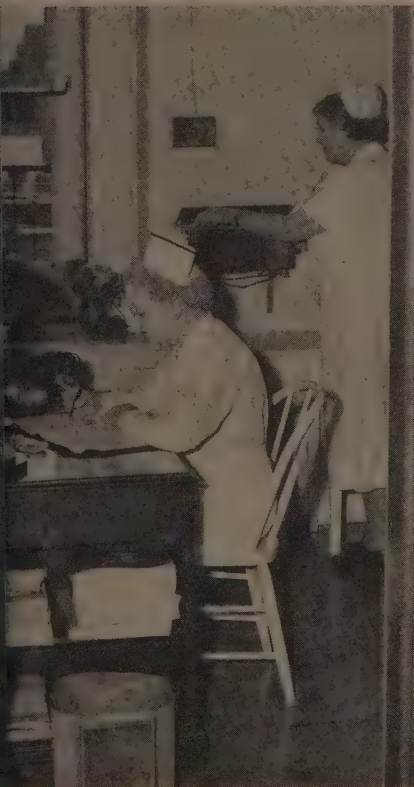
Despite the progress that has been made in care for the aged, there are still many problems to be met. Many homes will accept only applicants who are in good physical health for their age. The tragedy of this is that many older people are not in good health and frequently are more in need of institutional care than those who are healthy. Homes that refuse those in ill health do so because they

cannot give them proper care either because of the increased cost or because of lack of adequate infirmary facilities. Most Church homes accept people who are congenial and of more or less the same social group, but there is a noticeable lack of facilities for Church people of low income or of minority groups. Today there are 1,500 aged people in Church homes, but the facilities provided by the Church are insufficient. Despite this inadequacy, the Church is playing an important role, for, unlike secular institutions, Church homes have the important factor of Christian atmosphere.

"The care of people of advanced age is . . . a definite part of the Church's ministry," the Rt. Rev. Horace W. B. Donegan, Bishop of New York, pointed out at St. Luke's centennial tea. "The State can provide certain economic securities for older people, but the State can never provide the affection and spirit which characterizes St. Luke's Home," Bishop Donegan said.

The century-old home always has been identified with the Church. Before it came into being, the Rev. Isaac H. Tuttle, rector of St. Luke's Church, New York City, received many requests for a place where older women could live in security. An anonymous gift of a thousand

continued on next page



EIGHT nurses and aides supervise infirmary floor, with help of two visiting doctors. This work is part of home's fine care.



CHAPLAIN at St. Luke's provides regular services, and during Lent priests of New York parishes are guest preachers. Above is the Rev. Anson Phelps Stokes, Jr., of St. Bartholomew's. Residents' active altar guild takes entire charge of the chapel.



PLEASANT, well-stocked library is run by residents. St. Luke's tries to provide activities to suit each person's interest.



FINE example of Church's increased concern with problems and interests of elderly people and understanding of them, St. Luke's is more like home than institution



dollars enabled Mr. Tuttle to establish St. Luke's Home for Indigent Christian Females. The pioneer members of the home first lived in two rooms at 593 Hudson Street. Soon they occupied the whole house, and within the next few years the home moved down the street to a house that accommodated twenty-six women. In 1872 it moved uptown to Madison Avenue and Eighty-ninth Street. In 1899 the present building was erected at Broadway and One Hundred Fourteenth Street, and the name was changed to St. Luke's Home for Aged Women.

Times have changed much since the doors of the first home were opened. As Muriel W. Ashwell, president of the board of managers, pointed out at the tea, "In the early days the women who drove to the home in their carriages were called 'benevolent ladies,' and there was a great gulf between them and those called 'inmates,' who under the by-laws which existed for many years were entirely dependent.

Residents Help Each Other

"All who know St. Luke's Home now know how much the residents in the home do for those in the infirmary, for each other, and for the managers, and how generous they are in their support of the chapel and other activities. Nowadays we all try to be benevolent ladies together."

The residents of St. Luke's live graciously in their six-story, brick home which has a roof solarium, a chapel, a library, and a large infirmary. Each of the eighty-six women has her own single room which is personalized by her own possessions. Many of the residents help in the operation of the home, assisting in the superintendent's office, acting as receptionists on busy days, caring for the upkeep of the chapel, aiding their companions in the infirmary, and supervising the library. Some even hold part-time, outside jobs, and many maintain communicant status in their parishes, attending services and other activities.

Those who prefer to remain at home may worship in the chapel where the chaplain conducts services on Sundays, Thursdays, and saints' days. During Lent clergy from many

New York parishes are guest preachers on Thursday afternoons.

The medical as well as the spiritual needs of the residents are cared for under the roof of the home. A daily clinic is held in the dispensary, and two physicians from nearby St. Luke's Hospital make regular visits. The large infirmary on the sixth floor is supervised by a registered nurse who is assisted by seven nurses and aides. When hospitalization is required, residents receive excellent care at St. Luke's Hospital which is one block away.

"This is a Real Home"

Despite the presence of the infirmary, St. Luke's Home does not have an institutional air. One of the residents aptly described it when she said, "This is not a home with a capital H, but a real home."

Through the years there have been many interesting people living at St. Luke's. One resident, Mrs. Emily J. Wharton, founded the first woman's exchange in New Orleans. During the Civil War, at the request of Gen. Benjamin F. Butler, she and other Confederate sympathizers ministered to Union soldiers in New Orleans hospitals. Mrs. Wharton kept a detailed diary of the Civil War, which she gave to St. Luke's Home. When she died, the diary was sold and the money received from its sale was used to buy two sterling candelabra, two large coffee urns, and a tray. This sterling, dedicated to the memory of Mrs. Wharton, is used at the frequent teas which are held throughout the year at St. Luke's.

The social functions, the spacious six-story building, and the independence enjoyed by the present-day residents probably would be incredible to the first two residents of a hundred years ago. Great strides in the care of the aged have been made by St. Luke's and, as it starts its second century, it is aware of the challenging opportunity which expanding service to the aged presents.

THE Rev. Cheng Chien-yeh, son of the Rt. Rev. Lindel Tsen, was consecrated Suffragan Bishop of Honan, May 11. Friends are reminded that no attempt whatever should be made to communicate with any Chinese in Red China.

Forward Day by Day Reaches Around the World

BEHIND the fighting lines in Korea a soldier warms his feet against a tent stove. As he opens the *Wayside Hymnal*, the words of a familiar hymn warm his heart. A young couple pause in the vestibule of an Iowa church, selecting from the tract rack a small, white pamphlet entitled *Marriage in the Episcopal Church*.

Somewhere a blind woman's fingers read the words of St. Luke in the braille edition of *Forward day by day*. These same words are read by a man in a State prison who knows that although his "footsteps are limited in area," his thinking "is not confined."

For sixteen years the small staff of the Forward Movement Publications has been publishing a long list of pamphlets as guides to personal devotions, Bible reading, or instructions in the life of the Church. The best known of these is *Forward day by day*, which is published five times a year according to the Church seasons. It contains meditations based on Bible passages and a few litanies and prayers. More than a manual for daily devotions, it is a guide to daily living and discipleship.

Eighty titles cover every aspect of the Christian faith and life. Among them are special publications such as a Serviceman's manual and prayers for the sick. There are instructions in baptism, confirmation, marriage, and sponsorship. A series of six pamphlets discuss the doctrines of the Apostles' Creed. All are brief, well-written, and bound in bright colors. The present aim is to provide all the literature necessary for an attractive, well-stocked church tract rack.

The editors of *Prayers, New and Old* said, "We sought to have in



Forward Movement editor, the Rev. F. J. Moore, guides devotional reading of thousands

mind all sorts and conditions of men, hoping that each might find something for his need, and leave to others their differing choice.

"Our thought has gone out to the stranger kneeling alone in an open church; to the troubled or confused,

knowing not how to pray; to travelers, lonely shut-ins, and little families." Through daily meditations and prayers which are ordered and real the disciple seeks companionship with God. Through knowledge and

continued on next page

Forward continued

understanding of the Church, he seeks wisdom.

The Forward Movement's publications began as tools, but were not the Movement itself. When General Convention met in 1934, the Church faced the problems of the depression. Not only were the National Council and many parishes in debt, but the missionary program was crippled and morale was low. At the suggestion of General Convention Committee on Budget and Program, a commission was appointed to "co-operate with the National Council in a Forward Movement to reinvigorate the life and to rehabilitate the work of the Church."

It was not a movement in the sense that it could be joined. It was an appeal for co-operation, an appeal to the individual to renew his Christian loyalty. About thirty-five active members of the commission traveled throughout the country, presenting the plan to every diocese. They helped, but did not control.

The leaders were the bishops, diocesan and parish committees and, most important of all, the parish clergy. The commission studied the condition of the Church in decentralized local groups which sought to renew the life of the Church through missionary work, education, ministry to youth, and corporate fellowship. Conferences, retreats, and quiet days were widely held.

Initiative is Reborn

Since the program was vague, the commission depended upon conferences for ideas and criticism. Individuals, informed groups, and Church organizations helped to guide the commission. Many groups returned to their parishes, resolved to introduce a local forward movement. An outstanding result of the Forward Movement was a rebirth of initiative.

The Rt. Rev. Henry Wise Hobson, Bishop of Southern Ohio, who was Chairman of the Joint Commission of the Forward Movement, said:

"The Commission has considered its chief function the gathering of ideas, hopes, suggestions, longings,

criticisms, and plans from the bishops and missions; from men, women, young people, and children; from office holders in positions of importance and unknown men with a humble devotion to the Church in their hearts. . . . What has been gathered the Commission has sought to present to the Church in a way which would bring our members face to face with the needs of the Church and fire them with the longing and determination to unite with new loyalty in meeting these needs."

Outlines Disciple's Way

As a publicity medium, seven hundred fifty thousand copies of a pamphlet, *Discipleship*, were distributed for use in Lent, 1935. This pamphlet outlined seven steps called the Disciple's Way: Turn, Follow, Learn, Pray, Serve, Worship, Share. The idea had such a popular reception, it was continued. Thus *Forward day by day* was born. It now has an average circulation of about four hundred thousand per issue.

Bishop Hobson evaluated the venture in 1937 by saying, "When the majority of the members of a parish are reading their Bibles and saying their prayers (as we have been told is happening in certain places); when over fifteen hundred blind persons are daily reading through their fingers what we read with our eyes; when in three hundred churches in Japan thousands of Christians are using *Forward day by day* in Japanese; when in all our own mission fields, as well as in Canada and among Christians of other communions, there is a wide distribution of this booklet; when the sale of each issue of this manual is ten times greater than in the case of any similar material in the past, and we find them going forth into hospitals, prisons, schools, CCC camps, reformatories, and homes; then we can be sure that these little books, in their gay colors, are serving as a strong band of fellowship giving our people a new sense of the unity which is ours as members of the Church."

At the General Convention at Kansas City in 1940, the Presiding

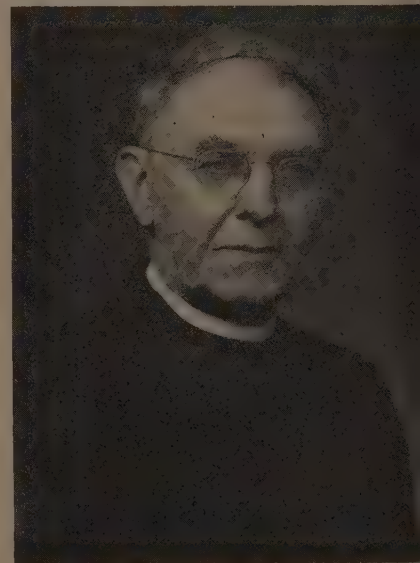
Bishop proposed a new plan for the advancement of the work of the Church at home and abroad to be centered in the National Council. Known as Forward-in-Service, it was to pay special attention to practical activity rather than spiritual devotion. Although the Forward Movement Commission was not re-established, the original movement continued on its own under the supervision of the Presiding Bishop.

Since that time it has acted as an independent publishing house, keeping *Forward* as its main feature, and increasing the number of publications. The staff consists of the editor, his assistant, a business manager, and several secretarial assistants. Material usually is furnished freely and anonymously by bishops, priests, or laymen.

The organization is non-profit and self-sufficient and only depended upon National Council for aid during the first few years. Standing orders, a large sale of low-priced pamphlets, and the support of many friends, have helped the movement to pay its own way.

The Forward Movement, itself, has been able to make generous gifts toward relief, education, conferences, and has provided free literature to

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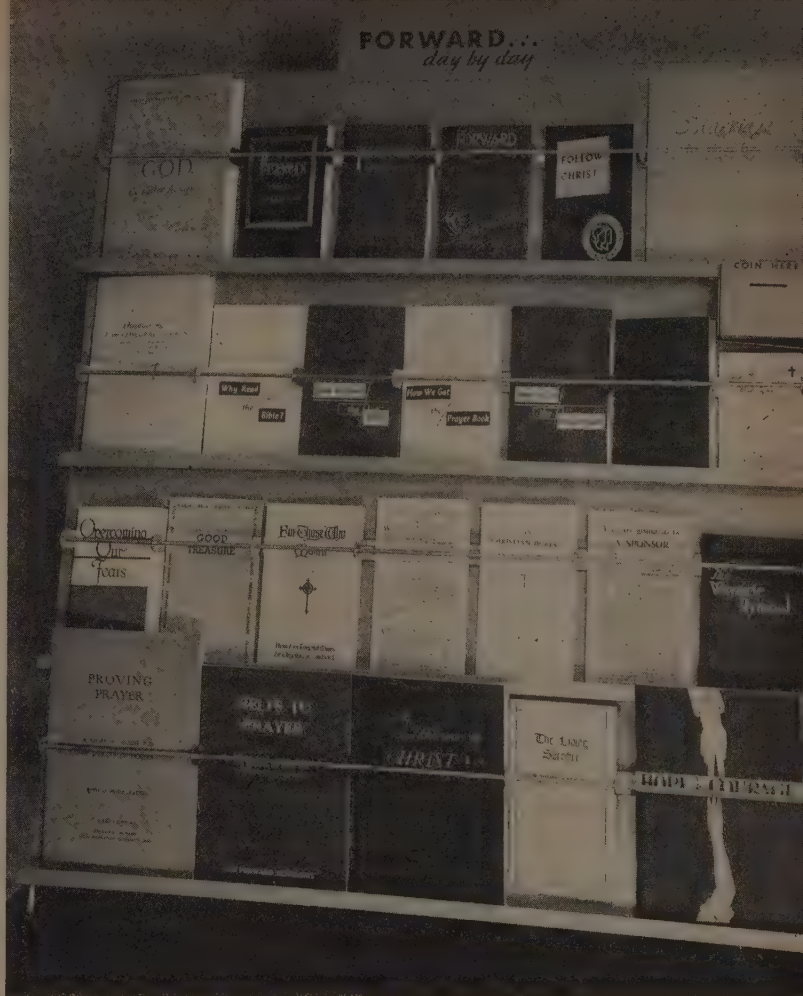


EDITOR of Forward Movement until 1950, the Rev. Gilbert P. Symons gave *Forward day by day* its distinctive character and developed a wide range of literature

FORTH—July-August, 1952



ASSOCIATED with Forward Movement since its inception, Bishop Hobson of Southern Ohio found servicemen regularly using *Forward day by day* when he visited military installations. When Movement was Joint Commission of General Convention, he was chairman and leader in its work of revitalizing the Church's life.



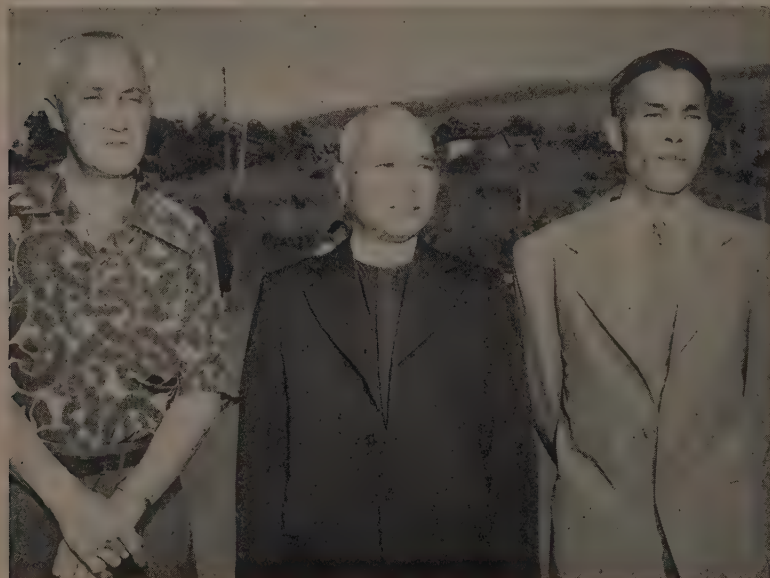
EIGHTY titles now published by Forward Movement cover every aspect of Christian faith and life and are calculated to provide information and devotional material adequate to basic needs of Churchmen. Central publication is *Forward day by day*, issued five times a year and containing suggested Bible readings, meditations, litanies, and prayers. With a circulation of four hundred thousand an issue, it reaches people in and out of the Church through parish tract racks (*Forward Movement tract rack* above), distribution in hospitals, prisons, Armed Forces. There is special edition in Braille, one in Japanese, and one for young people. All this literature, plus flood of mail in response, is handled by Movement editor with assistance of only ten people.

St. Elizabeth

HONOLULU PA



CONGREGATION's share in construction of new St. Elizabeth's Church, Honolulu, extended even to making its bricks. Above, the Rev. Wai On Shim, Rector, speaks to his people at dedication service. St. Elizabeth's work reaches beyond its own parish boundaries to Kula on Island of Maui, where it has reactivated St. John's Mission, started by Mr. Shim's father. At ground-breaking for Kula parish hall are James Alo, president of Maui Kula Club, Mr. Shim, and Kim Laon Ching, president of Honolulu Kula Club.



AS brick after brick is poured and laid, horizontal wall planes begin to contrast with vertical. Soon a spire rises and a new church is ready to be dedicated. The story behind the new St. Elizabeth's Church in Honolulu, which was dedicated April 6, is similar to others in the Missionary district of Honolulu. It is similar to St. Luke's Korean Mission (FORTH, June, page 21). As at St. Luke's, the old building had to be abandoned due to a growing congregation and the wear and tear of termites and years. As at St. Luke's, the new building represents the work and sacrifice of the congregation and rector. Both these churches may be seen by those taking the FORTH tour to Honolulu in October (FORTH, May, page 1).

The new St. Elizabeth's is a modern building with simple, classic lines, built of light-colored bricks, which were made by the parishioners. It has a beautiful memorial window from the old church, and an altar faced with mosaics. But the church is more than the bricks of which it is made. It is a house of worship and a visible sign of the living Church which is within the people.

While the people of St. Elizabeth's have been building their church, they also have been helping a mission on another island to revive its work and build for its own needs. Since 1948, St. Elizabeth's has had as a special missionary project, St. John's Mission in Kula on the Island of Maui. Here, on the slopes of Haleakala, the world's largest dormant volcano, a mission was started more than fifty years ago by the father of the Rev. Wai On Shim, Rector of St. Elizabeth's.

The history of St. John's and St. Elizabeth's and the history of the work of the Church among the Chinese of Hawaii are inseparably connected with the Shim family.

In 1889, the Rev. Shim Yin Chin, father of Wai On, followed his brother

Finishes Two-Fold Task

BUILDS CHURCH AND DEVELOPS MISSION

er to the Islands from South China. He came to teach the Chinese language and Confucian classics to the Chinese of the Kula district. Every Sunday he would gather the Chinese farmers and their children together to read them the news of the world. Through his adult study group and his children's language course, he taught them about Christianity.

A year after his arrival, nine of these people were baptized and became the first members of St. John's Mission. Mr. Shim, a minister of the Lutheran Church, was licensed as an Anglican lay reader and soon was ordained a priest of the Episcopal Church.

After ten years of separation, Mr.

Shim brought his family to Hawaii. Wai On was then thirteen. He and his brother entered Iolani School. A sister was placed in St. Andrew's Priory School, and the elder sister began teaching Bible at St. Peter's Chinese Mission.

From an early age, Wai On wanted to enter the ministry but, with the death of his father, he had to wait and help support his mother who was continuing the work at St. John's. For twenty-one years she kept the mission going with the help of the Rector of the Good Shepherd Mission at Wailuku, Maui, who came for monthly services of Holy Communion. She taught Church school classes, read choir services on Sunday,

and prepared adults and children for confirmation and baptism. *Po-Po*, or Grandmother in Chinese, is now retired and living with her family in Honolulu.

In 1928, Wai On entered the Church Divinity School of the Pacific. He finished his theological training at Seabury-Western Theological Seminary and returned to the Islands as assistant priest at St. Peter's Chinese Mission, Honolulu. He served there until 1937 when he became Vicar of St. Elizabeth's.

Since that time, Mr. Shim has seen his mission attain parish status. He has spent two years in San Francisco, establishing work with the Chinese people in that area. He represented his missionary district at the consecration of the Rt. Rev. Harry S. Kennedy, Missionary Bishop of Honolulu, which took place in Colorado. He has been assistant treasurer of the Missionary District of Honolulu, secretary of the convocation, and was a deputy to General Conven-

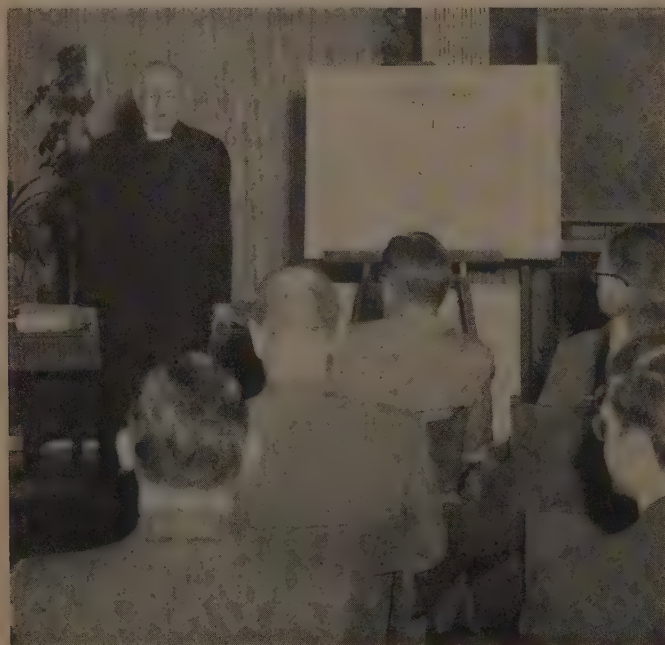
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Strong modern lines of St. Elizabeth's new building, Honolulu, are reflection of the vigorous missionary spirit of its congregation





Attentive laymen of Province III, gathered at Peterkin Conference Center, Romney, W. Va., hear presentation on Christian



PRESIDING BISHOP speaks to representatives of Provinces I and II at Seabury House. Conferences help train strong lay leadership for Church.

250 LAYMEN AT TRA



INFORMAL discussion with the Rev. Clarence R. Ma gives laymen fresh view of Church's work and



ship and Church's Program for next triennium



PLEASANT sites, such as Peterkin (above), were chosen for conferences in Connecticut, West Virginia, Tennessee (below), Illinois, Nebraska, Missouri, California



ING CONFERENCES

FOUR THOUSAND laymen will be reached this year by the Laymen's Training Program, directed by the Presiding Bishop's Committee on Laymen's Work and the Department of Promotion. After three years of holding an initial conference for thirty men at Seabury House, this year the leaders met the men in their own provinces. Between May 2 and June 22, provincial conferences were held, attended by 250 men; these men, three to a diocese, are now training others to present in parishes and missions the story of the Church's work. Conference leaders were Robert D. Jordan, Director of Promotion, and the Rev. Clarence R. Haden, Jr., Executive Director, Presiding Bishop's Committee on Laymen's Work.



FILMSTRIP on stewardship is shown by Mr. Haden; phases pointed out were time, talent, treasure. Weekend conferences were packed with facts and methods.



The New York Times
The Hon. David A. Pine
Washington



The Rev. Albert Masferré
Philippines



Bachrach
Champion McDowell Davis
East Carolina



Sudvarg St
The Very Rev. C. W. Sprou
West Missouri

No quicker way exists for a newly-elected member of the House of Bishops to lose popularity among experienced members of the House of Deputies than to say, "I have just come over from the Upper House." An immediate correction is likely to be made, "No! You mean the *other* House!"

In fact, the response might also be, "You mean the *younger* House!" This would be historically correct since the General Conventions of both 1785 and 1786 were composed solely of diocesan representatives, priests and laymen, known as deputies. The House of Bishops, on the other hand, met for the first time on October 5, 1789, during the third General Convention. This difference of backgrounds was reflected in the fact that until 1883 the minutes of the House of Deputies always preceded those of the House of Bishops in the Convention's *Journal*.

For such reasons members of the House of Deputies are very proud of its long history and distinctive traditions. Its sessions always have been open to visitors, except for the rare occasions that elections require an executive session. Its rules of order have been evolved out of many decades of legislative experience.

♦ The Rev. C. RANKIN BARNES is Secretary of both the National Council and of the House of Deputies.

Unlike the House of Bishops, the House of Deputies is known for the great turnover in its membership from one Convention to the next. While losses due to death no more affect the clerical order than the lay it is natural that other causes should more greatly affect the former. Most of the priests elected bishop are former deputies. When a clerical deputy is so elected he moves into the House of Bishops permanently.

If a clerical deputy from one diocese moves to another he is quite unlikely at once to be re-elected to the House. At this writing all the diocesan conventions and district convocations have been held and their deputies chosen. There will be many new faces in Boston. In fact fifty-four per cent of the priests elected and fifty-five per cent of the laymen elected did not sit in the House of Deputies in San Francisco. (Several "new" deputies, however, served in Conventions prior to 1949.)

Only five dioceses, Michigan, Mis-

souri, New Hampshire, Quincy, and West Texas, have elected the same four priests as in 1949. Two dioceses only, Massachusetts and Ohio, have re-elected their four laymen. On the other hand, six dioceses, Central New York, Easton, Rochester, Oregon, Minnesota, and Tennessee, are sending completely new clerical delegations; and eight, Atlanta, Colorado, Indianapolis, Kansas, Louisiana, Montana, Tennessee, and Western Massachusetts, have chosen fresh lay delegations. So there is no single pattern! Dioceses enjoy the great American pastime of holding elections and record their own decisions as to their representatives. Most of the clerical deputies from the missionary districts are completely new to the House.

The senior deputy to have a reserved seat in Symphony Hall, Boston, from September 7 to 19 is Wil-

The Ever-Changing

MEMBERS, OLD AND NEW, V

By the Rev. C.



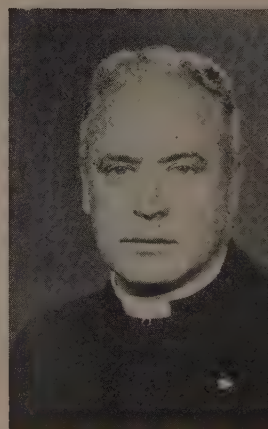
Harvey S. Firestone, Jr.
Ohio



Kenneth C. M. Sills
Maine



Blackstone Studio
The Rev. Don Frank Fenn
Maryland



The Very Rev. Arnold M. Levy
Florida

House of Deputies

HELP LEGISLATE FOR CHURCH

William L. Balthis, who has represented Western North Carolina in every Convention since it became a diocese in 1922! Mr. Balthis, president of Insulating Yarns Incorporated, Gastonia, will be serving for the eleventh time.

Crowding him for veteran's honors will be Kenneth C. M. Sills, who formerly served as a member of the National Council and recently resigned the presidency of Bowdoin College. President Sills will be at his eleventh, though not consecutive, Convention as a deputy from Maine. He first sat in the 1910 Convention at the age of thirty!

Inevitably one of the busiest men in the House is the chairman of its Committee on the Dispatch of Business. Anson T. McCook (FORTH, June, page 15), a Hartford attorney, has been one of Connecticut's deputies since 1937, and for the past

four Conventions has wisely guided the House through its legislative maze.

From the other end of the country will come, after an absence at San Francisco, a leading layman from St. Paul's Cathedral, Los Angeles, Colin M. Gair, to serve also for the eleventh time. Mr. Gair's business is wholesale groceries.

The highest office in the gift of this Church which a priest or layman may hold is the presidency of the House of Deputies. At the Philadelphia Convention in 1946 the House elected the Hon. Owen J. Roberts, a former Justice of the Supreme Court of the United States. He has not since been a deputy. At the San Francisco Convention in 1949 the House elected the Very Rev. Claude W. Sprouse, Dean of Grace and Holy Trinity Cathedral, Kansas City, Mo. Heading the West Missouri delegation at Boston he will be serving in his eighth Convention.

Another strong record for previous

service among the clerical deputies is that of the Rev. Don Frank Fenn, Rector of the Church of St. Michael and All Angels, Baltimore. Author and canonist, he will be attending his ninth Convention. A similar service record has been established by the Very Rev. Sidney E. Sweet, Dean of Christ Church Cathedral, St. Louis, who is a well-known figure on the floor.

Probably the largest occupational group among the lay deputies is the lawyers, since few delegations do not include at least one. Many of them are chancellors of their dioceses. Besides the well-known jurists already at home among the deputies there will this year be United States District Judge David A. Pine, of Washington, whose Steel Case decision made his name familiar. There are

continued on next page

The House of Deputies

	Clerical	Lay
Four each from		
74 Dioceses	296	296
One each from		
27 Districts	27	27
American Churches		
in Europe	1	1
	324	324
Total Deputies	648	

BARNES, D.D.

House of Deputies continued

always a number of physicians among the deputies, and the Boston Convention will be no exception.

The college presidents include not only President Sills, but Clark G. Kuebler of Ripon College in the Diocese of Fond du Lac, and Frederick W. Crumb of Potsdam State Teacher's College in the Diocese of Albany. Another outstanding educator is Everett Stanley Wallis, professor of organic chemistry at Princeton University, a deputy from New Jersey.

East Carolina is again represented by Champion McDowell Davis, president of the Atlantic Coast Line Railroad, who is just completing a term on the National Council. A leading industrialist, Harvey S. Firestone, Jr., serving once more in the Ohio delegation, is best known throughout the Church as Chairman of the Presiding Bishop's Committee on Laymen's Work.

Among the interesting freshmen in the house will be the Very Rev. Arnold M. Lewis, Dean of St. John's Cathedral, Jacksonville, Fla., and former Executive Director of the Pre-

siding Bishop's Committee on Laymen's Work, and the Rev. George M. Alexander, Rector of Trinity Church, Columbia, S. C., recently elected by his Province to the National Council. The Philippines will be represented for the first time by a Filipino priest, the Rev. Albert Masferré. The Very Rev. Jessé K. Appel, Dean of Holy Trinity Cathedral, Porto Alegre (FORTH, June, page 26), who made so many friends during his recent tour in this country, will represent the Missionary District of Southern Brazil.

Probably 350 of the 648 deputies will be sitting in General Convention for the first time. For a day or so they are likely to feel bewildered by the size of it all. Then they will begin to realize how the House functions through its eighteen standing committees, how these receive proffered memorials and resolutions, and later report to the House their recommendations.

They will begin to realize the significance of the President's announcement, "Messages from the House of Bishops!" They will learn that the

House is very patient in dealing with knotty problems of legislation but very impatient with speakers who indulge in muddy thinking, an ignorance of the Church's laws, or self-centered oratory. They will sense the conscientious devotion of the older deputies both to the Church and to their responsibilities. They will then begin to sense their own great privilege in being members of the supreme legislative body of the American Episcopal Church.

California Parishioners Plant Biblical Garden

AN unusual garden grows in the courtyard of the Church of the Messiah in Santa Ana, Calif. Its trees and plants, which come from many lands, all are referred to in the Bible. The garden was described recently in *Flower Grower*.

"Dominating the garden is a rare pittosporum tree. . . . Baskets hang from its limbs and in its shade stone benches invite visitors to pause and rest. . . .

"The tamarisk tree thrives here. It is of interest because Abraham is recorded as having planted a tamarisk tree in Beer-sheba and Saul is supposed to have lived beneath one. The gourd that sheltered Jonah from the heat grows near bulrushes of the kind that once hid the baby Moses. Anise, mint, rue, and myrrh mingle their fragrance with that of the tulip, iris, and lily. Here also are the prodigal's husks (pods of the carob tree) and the coriander plant of the Jordan valley. White seeds of the latter plant were used to season foods and are similar to the manna which the children of Israel ate in the wilderness."

The garden was started by the altar guild after the Rector, the Rev. Wesley A. Havermale, who once lived in Palestine, mentioned that Biblical plants might grow in California.

Seven years ago the yard behind the Church of the Messiah was a vacant lot where housewives hung their washing. Today after careful planning it is a beautiful and useful church garden containing a shrine to St. Francis which was designed and built by a parishioner.

LET US PRAY

For Summer Schools and Conferences

O GOD, who art the only source of light and life, without whom our labor is but lost; prosper, we pray thee, the work of our Summer Schools and Conferences for the training of many for thy service and the upbuilding of thy Church. Guide the leaders and teachers and give them a right judgment in all things; enlighten the minds of those who seek to learn; strengthen their wills and fill their hearts with the fire of love; that receiving the seed into good ground, they may bring forth fruit an hundredfold; through Jesus Christ our Lord. *Amen.*

For General Convention

ALMIGHTY God, by whose Spirit the Church is governed and sanctified; we beseech thee to rule and guide thy servants now assembled (or, about to assemble) in General Convention. Inspire them with the vision of thy purpose for the Church, and give them wisdom and courage to fulfill it. Grant that whatsoever is unworthy of thee may find no place in their counsels, and that fearless trust in thy sustaining power may lead them to fruitful action in the cause of the kingdom of our Lord and Saviour Jesus Christ. *Amen.*



News from our Missionaries

UTO Checks Slide Down Hill

The Missionary Bishop of Nevada, the Rt. Rev. William F. Lewis, asked: "What do you do when the only non-Mormon church in a community of three thousand starts to slide down hill? This has happened to Christ Church, Pioche!"

The answer was a check from the United Thank Offering.* The Church ceased to slide, and Bishop Lewis wrote: The Pioche repairs came just in time, for the condition under the old church was so bad the contractor was afraid to let his men go under until he had some braces in. Now it rests on cement piers, is well tied against wind and snow, and should be good for a long time to come.

Deaconess Mary C. Hettler, missionary in charge at Pioche, reports: "It has been very cold here and, since this is an old building, the heating is a real problem when the weather is cold and the wind blows a mighty gale in these mountains six thousand feet above sea level. The new foundation under the building has helped materially in making it both a safer and warmer place to live in. The boost given the congregation by the gift from the United Thank Offering makes them feel ready to double their efforts to clear off the rest of the loan."

UTO Defeats Termites in Liberia

"We are now in the midst of a complete renovation of the nurses' home at St. Timothy's Hospital, Cape Mount," wrote the Rt. Rev. Bravid W. Harris, Missionary Bishop of Liberia. Its condition became so serious that we could not use it.

*One of the items of the UTO Budget is for the repair and equipment of buildings.

"We found that only the walls and foundations could be salvaged. These were rock and concrete and the termites couldn't make much impression on them: We are faced with the necessity of reconstructing the whole building and sealing off the termites by a cement floor.

"We would like to use the whole first floor as quarters for student nurses and construct two apartments on the second floor for the doctors and foreign nurses. This would give us suitable quarters for our hospital personnel.

"This job cannot be done, however, with the funds available. Temporary repair on these old buildings is a waste of money. I wonder if the additional funds needed for a complete reconstruction could be found from some source?"

The request came finally to the National Executive Board, and the necessary amount was appropriated from the discretionary fund of the UTO Budget. Bishop Harris wrote in evident relief: "I am most grateful for the appropriation for the completion of the nurses' home. The job is now under way, and we will have it completed within a very short time. It will be very nice, indeed. There will be a bath and kitchen for the first floor, and the apartments will each have a bath and kitchen, so the doctors and nurses will be quite comfortable."

Cars Cost More

Part of the equipment item of the UTO Budget helps women missionaries secure the cars they need in their work. At the February, 1952 National Executive Board meeting the appropriation toward each car was increased from \$700 to \$1,000 and made retroactive. Seventeen

women missionaries each received an unexpected \$300. This is the way they feel about it:

I HARDLY know how to begin to thank you for the check for \$300. It really was a blessing because it came when I least expected it and when I needed it most! It was just the amount I needed to complete payments on the car and renew the insurance policy. Now that the car is all paid for, I have one less financial burden to worry about.

The car has meant much to us in our work here because of the isolation. We have no train service and very limited bus service.

How perfectly stupendous! I simply cannot believe my eyes. Every time I get a nice grant, it not only helps me in a tight spot but also increases my trust. We Church workers may not get a very big salary but we certainly are cared for as few workers are. Just many, many thanks.

Boy, was that ever a pleasant surprise! It came just when the first big repair expenses were beginning to add up, with still about six months to go on payments. Thanks, and thanks again. I feel like going out and kissing every member of the Woman's Auxiliary I meet!

THE letter with its \$300 check just about bowled me over! After the first excitement began to wear away, I began thinking how interesting it was to work in a position where such things could happen to you! Just thinking about this sends me off into pleasant thoughts, both for myself and trying to imagine how the other women who received such checks felt. Some of you should have been with us when the letters came!



TRAINING SCHOOL in Mandan, N. D., is reform school with a difference; its two hundred youngsters live under conditions in many cases far better than they ever have known before

AS the summer morning burns its way toward noon, a few of the inhabitants of Mandan, N. D., move stickily and reluctantly along unshaded streets. By far the greater number are at home, trying not to move at all. Blinds are drawn. Electric fans are whirring. Even cats and puppies hang out tongues in limp defeat.

But in this vast cocoon there are still a few unmistakable signs of life. On Sixth Avenue, in the yard of Christ Episcopal Church, summer is obviously powerless. Here the silence is shattered by the loud, triumphant clatter of lawn mowers. Two of them, each masterfully piloted by a fourteen-year-old boy, zoom and buck and leap beside the path, across the lawn, around the trees. Here a startled sparrow hurls itself upward to safety. There an over-burdened ant stumbles away.

"Hey, Jerry! Bet you can't go as fast as me uphill!"

"That's nothing. Watch this!"

"... Yeah, but you haven't got blisters."

At half past twelve a '49 Ford draws up to the curb. The priest at the wheel smiles and waves.

"You'd better come and wash up before I finish all the hamburgers myself (skeptical hoots). Don't forget that I promised to have you back by two o'clock."

"Back" for these grinning young workmen is the North Dakota State Training School, just outside of Mandan. They have been away from it for several hours, under the care of the Rev. Eldred D. Murdoch, vicar of Christ Church.

A trip to town is an exciting venture at any time. When climaxed by a meal at the vicarage, it is a privilege earnestly to be sought; for the vicar is an old friend.

For six years he has driven regularly back and forth between the training school and Mandan, his car often crammed with assorted, shouting boys. For five years he has

Boys Find The

CHURCH'S MINISTRY WELCOMED



EAGER response greeted the Rev. Eldred D. Murdoch's establishment of religious education classes at school; this year there were twenty-six boys. Good proportion prepares for confirmation.

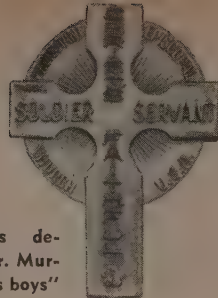
brought the Church to youngsters who were not free to go to it.

A reform school is not ordinarily the easiest place in which to plant a mission. But the North Dakota State Training School is unusual in many respects. The one hundred fifty boys and fifty girls who live there are free from bars, cells, and imprisoning walls. The men and women who care for them have been chosen for their wisdom and experience.

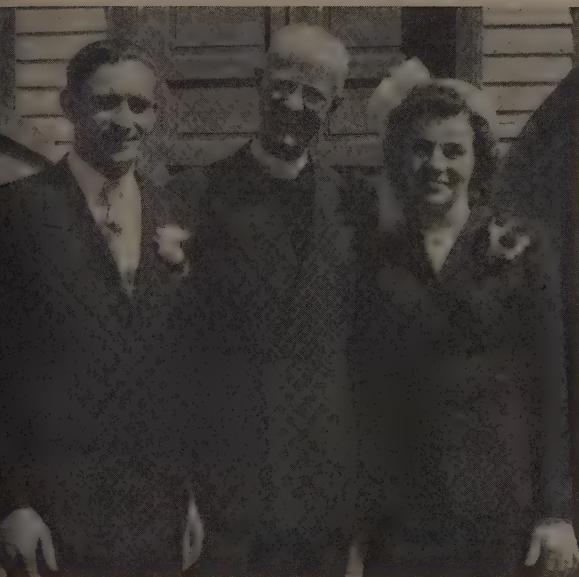
There are five dormitories on the grounds. One is set aside for the girls; the other four belong to the boys. The newest building on the grounds was built last year. In December, 1951 thirty-seven specially selected boys moved into individual rooms, each equipped with a radio, a bed with an inner-spring mattress, modern furniture, rugs, and curtains. The new building, Main Building, and C Cottage have relatively few restrictions. The boys come and go quite freely.

Strength in Christ

MANDAN, N. D., TRAINING SCHOOL



Silver cross designed by Mr. Murdoch for "his boys"



ROGER came to classes while at school, and asked Mr. Murdoch to visit his mother. Result: whole family came into Church. Mr. Murdoch performed marriage for Roger.



TEAM which has produced fine results at school: Alice E. Sweet, North Dakota educational missionary; Mr. Murdoch; Lloyd G. Thompson, under whose wise direction youngsters prepare for new lives

The small boys live in C Cottage, where authority is vested in a kindly couple and in student officers. Here the doors are seldom locked; the boys live much as they would at home, in fact better than most of them have ever lived. Dakota Hall is more strictly disciplined; the boys may never leave the building without an officer in charge.

The training school, under the wise direction of Lloyd G. Thompson, is very much what its name implies. Discipline does not go beyond the necessary minimum. Guidance, instruction, and healthy recreation are given in abundance. There is a full elementary school for the younger boys and girls. There is a high school accredited by the State of North Dakota.

On Sunday there is a chapel service, provided by one of the various religious groups in the town. There are up-to-date moving pictures, picnics, summer and winter sports, even vacations for those who merit them.

Shortly after Eldred Murdoch arrived in Mandan, six years ago, he discovered that one of the boys in C Cottage was an Episcopalian. He went to the youngster and asked if he would like to attend an evening class once a week, to learn more about Christianity. The boy was interested, and so were three of his friends.

On the following Monday evening at 6:30 the vicar arrived at the training school, carrying a Prayer Book and an old green picnic box. In no time at all the Prayer Book was open, the picnic box had revealed its contents of cookies and milk, and the class was in progress.

The four young minds were as receptive as the four young stomachs; the first questions and answers of the Catechism were eagerly discussed and learned. When the class was over the vicar suggested that other boys be invited to join them. The four looked at each other and grinned.

"Every kid in the school will come if we're going to have cookies!" It soon was decided to invite only those who might want to learn as well as eat.

The group in C Cottage grew. Several weeks later one of the older boys sent word from Main Building that he was an Episcopalian and would like to join the class. He came regularly and soon brought word that others in his dormitory wanted to receive instruction. A second class of seven boys was formed in Main Building.

The news continued to spread. Before long one of the girls asked that a class be held in their building. Alice E. Sweet, educational missionary, came and organized one; after she had left, the wives of the vicar and of the training school counselor continued the work. At present fifty girls are learning that they are as beloved of God as the wisest and freest of men and women. Three of

continued on page 28

People And

By ROBERT B. ALLEN, JR.



INSTEAD of feed and stalls, this building in Pawnee, Okla., contains altar and pews. It is home of Church of Ascension. After mission building was demned and wrecked, congregation met in room above store in corner of hotel. Laying layman offered used barn, and congregation did the

IN late afternoon the sun seems to save its last bright rays for a spacious, plain, and simple dairy barn.

Were it not for the wooden cross above the roof, the building which nestles unpretentiously against the soft, rolling hills of Pawnee, Okla., would look like many other barns dotting Oklahoma's farmlands.

But it is not a barn at all; it is a thriving Episcopal church which has grown up among stables, feed bins, and stalls because a group of laymen and Auxiliary women with vision and determination would not admit defeat. Their prayers and labors have resulted in an amazing transition. Barn fixtures have given way to a beautiful altar, Colonial pews, chancel, and parish house.

• ROBERT B. ALLEN, JR., a keyman in the Diocese of Oklahoma, is managing editor of the Cushing (Okla.) Daily Citizen. He edited The Oklahoma Episcopal Messenger, predecessor of Oklahoma FORTH.

On the spot where cattle once moved lazily down a winding path to a big barn, today there is a \$15,250 church. Organ music has replaced the song of the cowbells, ringing out a marvelous story of the Church of the Ascension. It is also the story of an Episcopal mission that refused to die.

In tiny Pawnee, one of Oklahoma's earliest towns, where the population is heavily sprinkled with descendants of the Pawnee tribe, the Episcopal Church is back on its feet after a desperate struggle.

Many talk of a barn becoming a church as something phenomenal, but more important than the material aspects of the transformation is that once again the red man and his white friend have a place in which to worship together. Neither looks upon it as strange that his Church service is held in a barn. They look toward the stable, but they see a cross instead.

The Episcopal Church is not new to Pawnee. The first service was con-

ducted in the fall of 1901, some six years before Oklahoma's statehood, when tepees and tents stood among the redbud trees. The Rt. Rev. Francis Key Brooke was Bishop of Oklahoma at the time. Among Pawnee's early settlers the Church grew and put down deep roots. Its stability played an important role in the dark years ahead.

Oklahoma's earliest missionary clergy trudged across the rugged trails to serve the small community and the few communicants. The church building erected rather hurriedly in the early days weathered the first years but, by the spring of 1935, the walls had begun to crumble. It was necessary to condemn the structure, which was wrecked and hauled away. Church furnishings were shipped to missions in other towns, and parish house equipment went to an Indian hospital.

During the next several years Episcopalians held on by a thin thread. Although the Woman's Auxiliary continued regular meetings and

f Pawnee Converge on a Barn ke a New Church

ALLEN, Jr.

ASCENSION, Pawnee, its beginning in 1911, six years before Oklahoma gained statehood, and was served by missionary clergy. During '30s work dwindled, but never disappeared. New impetus came in 1942, when people were given room in which to worship, regular clergy visits began again, Bishop Casady of Oklahoma approved reorganization of mission. Ascension has persistent and attractive service in remodeled dairy barn, and the Rev. Robert L. Cashman (left), assistant-in-charge, holds services every Sunday for congregation of both Indians and white people.



never once slackened in contributions to the United Thank Offering, its membership dwindled to a mere four.

There were those who said the Episcopal Church of Pawnee had faded from the local scene forever, just as the buffalo herds had vanished from Oklahoma's broad, rolling plains. But the faith that had first built the church in the little Indian town still burned. In a quiet manner and with steadfast determination, the few members that were left worked on. They planned, and prayed.

The first steps toward the resurrection of the church came in 1942

when Ted F. Lusk, today a key layman, offered a small office above his downtown store for a chapel. With an altar of plywood, and benches moved from a basement, Episcopalians resumed services in what became known throughout the area and across the Indian reservations as the Upper Room. When the Rev. Alvin S. Hock began coming twice a month from nearby Stillwater and the Rt. Rev. Thomas Casady, Bishop of Oklahoma, approved reorganization of the mission, the little room began to overflow with worshippers.

By April, 1943, the Upper Room had grown too small, and the chapel

was moved to larger quarters in one corner of a hotel. But by December of the next year, the hotel could no longer rent space to the Church. And once again Pawnee Churchmen were out in the cold.

"But we do have a barn," said Mr. Lusk, addressing members at a pancake supper on Shrove Tuesday in March, 1946. He said it as if to say, "We have no other place left to go." And right then somebody said, "Why not?" After all, Mr. Lusk had disposed of his dairy cattle, and the big barn echoed in its emptiness.

From that moment, Pawnee Epis-

continued on page 31

The Happy Idea of Hawaii



"Some day, I'd like to go to Hawaii."

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FORTH has arranged for an excellent tour to the "Paradise of the Pacific" and an illustrated folder has been published for free distribution. Send for it! Then enroll if you desire to join, with other Episcopalians, to accept the invitation of the Bishop of Honolulu, the Rt. Rev. Harry S. Kennedy, to participate in some of the events commemorating the 90th anniversary of the establishment of the Church in the Hawaiian Islands. But even if you can't enroll for the trip, you'll enjoy reading about the program planned, including visits under Church auspices, to the Islands of Oahu, Kauai, Hawaii and Maui. So send for the folder today.

Have you ever made a vacation trip with a FORTH party? If so, you'll agree with a FORTH reader, who has just written: "My husband and I were members of your Alaska Tour last summer and we consider it the most satisfactory and delightful tour we have ever taken."

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The Northern Pacific Railway co-operates with this magazine in handling all detail arrangements for the entire tour.

Honolulu Parish

continued from page 15

tion in 1946. His son, Walton, is now an honor student at Dartmouth College.

Although he has been busy with the affairs of the missionary district and his own parish, Mr. Shim has not forgotten the mission at Kula which is more than a hundred miles across the water from Honolulu. During recent years, until the mission was ready for a resident priest, he went there once a month to celebrate Holy Communion. With the help of the people of St. Elizabeth's, a Sunday school was organized in Kula, a parish hall and a community center built. Although the work was started with the Chinese people, it now extends to the entire community.

Two churches on two islands have shared the same fine leadership. They have matured together, one into a united parish with a missionary spirit, the other into a full-fledged mission. The bricks of St. Elizabeth's stand witness to the living Church. And the living Church is a fellowship of people working and growing together.

To mark the fiftieth anniversary of the death of the Rev. Thomas Galaudet, pioneer in religious work with the deaf, the American poet, Norman Rosten, has dedicated his poem, *In Memory of Thomas Galaudet*.



RECENTLY NAMED examining chaplain in Diocese of Atlanta is the Rev. Odell Harris. He is director-chaplain of Fort Valley College Center, Fort Valley, Ga., a unit of the American Church Institute for Negroes.

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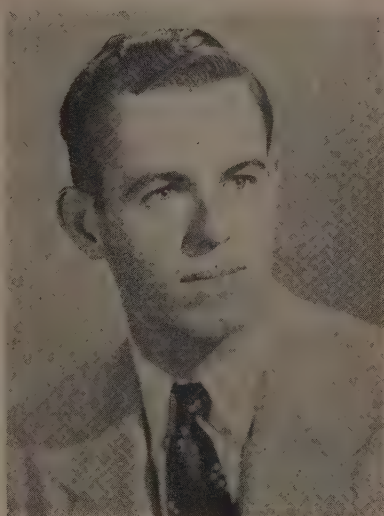
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SEMINARY SENDS SIX MEN OVERSEAS



The Rev. H. Floyd Freeston



The Rev. Willis Henton

EIGHT of the 1952 graduates of the General Theological Seminary, New York, will begin their ministry in missions overseas or in missions in depressed urban areas in the United States.

Two members of the graduating class, Willis Henton of St. Alban's Church, McCook, Neb., and Maurice Garrison of St. Andrew's Church, Denver, Colo., are going to the Philippines. Mr. Henton, who has been president of the seminary's mission society this year, will serve at Upi where the seminary students have helped support the work.

Two former graduates of the seminary are also going to the Philippines. They are the Rev. Walter R. Foster, who has been serving St. Paul's Church, Athens, Tenn., and the Rev. H. Floyd Freeston, who has been assisting at St. Luke's Chapel, New York City. Mr. Freeston, a Canadian, has served in the Canadian Army and, at one time, was a chaplain at Bellevue Hospital, New York.

Others going overseas are Herman di Brandi of All Saints' Church, Frederick, Md., who is going to Brazil, and Harry Hansen of St. Matthew's Church, Jersey City, N. J., who will work in Japan.

Four of this year's class entered the urban mission field: William Penfield of St. Mark's, Teaneck, N. J., and Mark McCullough of St. Andrew's, Lewisburg, Pa., are going to Christ Church, Newark, N. J.; Edward E. Blankenship of All Saints', Dallas, Tex., and John F. Dickman, Church of the Good Shepherd, Lake Wales, Fla., will work with a new mission in an area of mixed population in Dallas.



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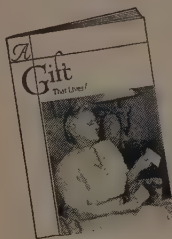
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Mandan Training School

continued from page 23

them have been confirmed, prepared by Miss Sweet through the School of the Good Shepherd, which she conducts by mail and visitation.

The work among the boys has progressed happily and steadily. Various means have been employed to bring the Church to them: the study of the Gospels and the Catechism, visual aid slides, and film strips of the history of the Church.

They are told particularly of the power of daily prayer. Not long ago the boys of Dakota Hall, the most restricted of the dormitories, listened intently to the vicar as he spoke of the strength made possible through prayer. He suggested that they say the words, *O God, make me stronger*, each night before they went to sleep. A week later when the Main Building class had gathered after supper, it was discovered that one of the Dakota Hall boys had joined the group. The congratulations were many, for such a move is a real advancement. The boy just said "It works, Mr. Murdoch, it works!"

In the past six years twenty-three of the boys have been confirmed, some of whom had never been baptized. Of these twenty-three only two have had further disciplinary difficulties; only two have failed to adjust themselves to their communities upon release. Two are thinking of entering Holy Orders.

Moreover, the boys who have been reached by the Church grow ready for release quite rapidly. A few have regressed somewhat while home on vacations; but there has not been a single failure among the boys who have faithfully attended church.

A definite procedure is followed by the boys who return to their homes. Each one makes his Communion at Christ Church in Mandan on the Sunday before he leaves. He is then urged to let nothing prevent him from attending the Holy Communion on his first Sunday at home. Meanwhile, the vicar writes to the rector of the parish to which the boy is going. When the lad arrives he tells the priest who he is and where he comes from by saying, "I am one of Murdoch's boys."

In every instance the local clergy-

continued on page 30

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CHURCHMEN IN THE NEWS

- The Rt. Rev. HENRY KNOX SHERILL, Presiding Bishop, received his thirteenth honorary degree when he was awarded his first Doctor of Civil Laws degree at Union College, Schenectady, N. Y., on June 8.
- The Very Rev. STANLEY BROWN-SERMAN, former Dean of Virginia Theological Seminary, will go to Brazil to assist the faculty of the theological seminary in Porto Alegre formulate its long-range program. . . . WILLIAM I. RUTTER, Jr., chief founder and lifetime secretary of the Church Historical Society, died on May 11.
- The Ven. WILLIAM CRITTENDEN, Archdeacon of Southern Ohio, has been elected Bishop of Erie. . . . The Rev. CHARLES H. LONG, Jr., Assistant Secretary of the Overseas Department, will represent the Church at the International Missionary Council conference at Willingen, Germany, July 5-18. . . . The Rev. JOHN BURGESS, chaplain to Episcopal students at Howard University, Washington, D. C., and Canon of the Washington Cathedral, will represent the National Canterbury Association at the General Assembly of the World's Student Christian Federation at Travancore, India, in January, 1953. . . . The Rev. ALBERT T. MOLLEGEN, professor of Christian ethics at Virginia Theological Seminary, unanimously was elected chairman of the National Commission on College Work.
- J. EARL FOWLER, Associate Secretary of the Overseas Department, will spend several months in Japan taking charge of the mission office in Tokyo while the National Council's liaison officer, HENRY BUDD, is on furlough.
- The Rt. Rev. A. ERVINE SWIFT, Missionary Bishop of Puerto Rico, has been elected to honorary membership in Phi Beta Kappa by his alma mater, the University of Oklahoma, Norman, Okla.

FORTH—July-August, 1952

- ROBERT D. JORDAN, Director of the Department of Promotion, was the commencement speaker at the Seabury-Western Theological Seminary, Evanston, Ill. At the same ceremony, the Rev. CLARENCE R. HADEN, Executive Director of the Presiding Bishop's Committee on Laymen's Work, received an honorary degree of Doctor of Divinity.
- The Rt. Rev. HUNTER WYATT-BROWN, retired Bishop of Harrisburg, died on April 24. Bishop Wyatt-Brown retired from the active ministry in 1943.

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Mandan Training School

continued from page 28

man has been kind and helpful. The boys have entered into the parish life and the youth groups; they have written glowing accounts of carrying the cross and serving at the altar. One has become the president of a Young People's Fellowship.

As for the others, those who have yet to be deemed ready to go out, one can only wait and pray.

The Rev. Eldred Murdoch and those who work with him are looking forward to a time when one of the small rooms at the school can be turned into a chapel. At present the Holy Eucharist is celebrated in an officers' dining room or in a kitchen. If the very core of the Church's message could be as accessible to these boys and girls as the classes of instruction, more and more of them would find the strength through which to build whole and healthy lives.

Since this article was prepared, announcement has been made that the Rev. Eldred D. Murdoch has taken the post of Dean of Boys, Bavaria Unit, St. Francis Boys' Homes, Kansas (FORTH, May, 1950, page 20).



VISITOR to United States on two-month tour is the Rt. Rev. Chirkarotta K. Jacob, Bishop of Central Travancore and Cochin which was Anglican diocese before formation of Church of South India in 1947. Bishop Jacob was baptized by the first bishop of diocese, confirmed by the second, ordained by the third, appointed archdeacon by the fourth, and he succeeded the fifth.

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Forward Day by Day

continued from page 12

members of the Armed Forces, chaplains in prisons and other institutions, and seminary students. Nearly one thousand blind persons receive *Forward* in braille six times a year. In the editorial office is a framed note with a dollar bill, but no name, reading, "I am just a poor old woman, but am still blessed with sight and can earn my daily bread. God has been very good to me."

The files of the Forward Movement are filled with letters expressing gratefulness for spiritual guidance. Letters are received, not only from Episcopalians, but from clergy and laity of other communions. Much of the increase in circulation is the effect of people sharing the pamphlets with friends. As a Virginia farmer said to his bishop, "don't know how much good this Forward Movement book has done to other folks, but even if it hasn't done any good 'cept what it has done for me, then those fellows ain't wasted none of their time."

The value of the Forward Movement lies in the fact that it is a channel touching thousands of people, some quite by chance. It fulfills a need that many do not even realize they are seeking, a need for religion and religious literacy. The work of the Movement can best be described as a ministry. It is helping create disciples of Christ and, through this, promoting the purpose for which it was founded, a spiritual reawakening within the Church.

People Converge on Barn

continued from page 25

copalians with only thirty-three dollars in the church fund began converging on a barn. They worked and revamped; received furniture from a church in Rapid City, S. D.; knocked out stalls; and slowly but surely built a simple, but beautiful chapel.

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Read a Book

continued from page 5

title of the book for "as always, man stands at the place of decision. The double potentialities for good and evil of the present simply offer to man once again, in more extreme form, the choice that he has always had to make."—G. W. R. MACC.

SOME NEW BOOKS

Possibilities Unlimited by Daniel Luzon Morris (New York, Harper. \$2.50). Written by a scientist, this book sets out to show there is no breach between science and religion; that the two not only have the same ends, but also use the same means. Informal in style, it should appeal to a wide group, particularly to young people who are the most perplexed by these problems.

The Emperor Constantine by Dorothy L. Sayers (New York, Harper. \$2.50). A dramatic chronicle concerning the events leading up to the Council of Nicaea and centering on the person of Constantine. Lively and humorous, it is written with deep spiritual feeling. The host of characters and the action help to recreate the excitement of these historical events.

Religion in the Development of American Culture by William W. Sweet (New York, Scribner's. \$3.50) is the companion volume to Dr. Sweet's *Religion in Colonial America*. This second volume is a history of religion in America from 1765 to 1840, treating the rise of various communions and religious movements with an attempt to relate them to the general trends of American history.

Florence Allshorn by J. H. Oldham (New York, Harper. \$2.75). A biography of one of the best-known English missionaries together with some of her writing on the subject of missionary training.

They Went to College by Ernest Havemann and Patricia Salter West (New York, Harcourt, Brace. \$4) is an analysis of *Time's* 1947 survey of the college graduates among their readers. What the graduates liked and disliked about college, what kind of classes they fall into now, and what effect college had on their previous mode of living and their church-going habits.

A Catholic Speaks His Mind by Thomas Sugrue (New York, Harper. \$1). A Roman Catholic speaks out for more self-criticism on the part of his Church. The focal point of his essay is the President's appointment of an ambassador to the Vatican, which he opposes.

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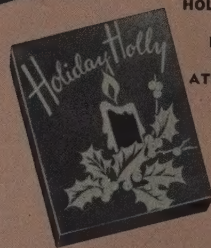
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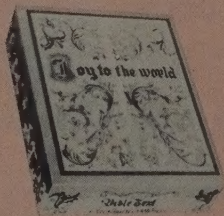
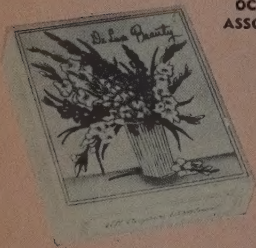


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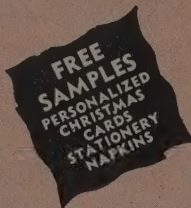


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